

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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T. J. Sawyer, A. C. Thomas, and P. Price.

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Original.

## DESIGN IN CREATION.

It is a very singular hypothesis, that God who is Omnipotent, Omniscient, and Omnipresent; who is infinite in power, wisdom, benevolence, justice, and mercy; who is unchangeable, without variableness or the shadow of turning, the same yesterday, to day, and forever; who is without partiality or hypocrisy, and therefore good to *all*, and whose tender mercies are over all the works of his hands, should create a race of intelligent, but imperfect beings, exposed to all the lusts of the flesh, all the unholy desires, and evil propensities of their imperfect natures, subject them to the government of a perfect moral law, for a single transgression of which eternal damnation should be the penalty, and upon discovering that all had gone astray; that there was none holy, no not one; that all had sinned and come short of this glory, should be compelled to exercise omnipotent ingenuity to extricate them from their lamentable situation. Oh, the creeds, and traditions of men!

Could a being possessing infinite power and wisdom, for whose glory all things are and were created, be so short sighted as to place his created intelligencies in such a situation that their existence, instead of manifesting the glory of their creator, would result in their own interminable wretchedness? Could a being infinite in justice, who had predetermined endless misery as the penalty of sin, act so unjustly as not to inflict it? Could a being infinite in benevolence and mercy, place his creatures in such a situation as to compel him to inflict unmerciful punishment? Could a being who is unchangeable in his nature, who is the same yesterday, to day, and forever, so far depart from his first principles of government, as to suffer the guilty to escape from all merited punishment, by inflicting punishment of a different character upon the innocent? Or in other words, if endless Misery is the demerit of sin, could God who is unchangeable, alter his divine purpose of inflicting this penalty upon every son and daughter of the human race, (for all have sinned,) by sending his son to suffer natural death upon the cross, as an equivalent to the endless sufferings of those who would accept of certain proffered conditions, that all (justly deserving eternal damnation!) who should accept of these conditions might escape all punishment for their transgressions? Could a being who is without partiality, after exposing the whole human family to the pains of an endless hell, (which through the im-

perfections of their nature there was no escaping from,) make provision to rescue a *part*, and leave the rest to suffer the dire consequences naturally resulting from their creation? Could a being who is without hypocrisy affix a penalty for the transgression of his law, which he never intended to inflict? Can that being be good to *all* who will inflict endless suffering upon *some*? Can his tender mercies be over *all* the works of his hands, if *any* of his offspring are consigned to the deep and gloomy caverns of the damned, where mercy can never penetrate?

I think every heart divested of bigotry and prejudice, untrammelled by the creeds and commandments of men, must respond an unqualified *no*. Were the doctrine of endless misery true, the attributes of benevolence and mercy must be stricken from the character of the Deity, and then God, to be consistent with himself; to act in accordance with the remaining attributes which are ascribed to him; must consign every son and daughter of the human family to interminable sufferings, else he is infinite in *no* attribute. He either has not the power to inflict the penalty which he has threatened, or he loses his immutability, changes his purpose, and acts unjustly, by not administering justice. The doctrine of endless misery, and vicarious atonement, followed up in all its bearings upon the Divine character, annihilates every attribute of the Deity. It renders his power impotent, his wisdom, short sighted, his immutability changeable, his benevolence maliciousness, his mercy cruelty, and his justice mockery. It exhibits the Deity composed of discordant materials, that would unbinge the very universe, set the elements in conflicting commotion, hurl every star from its sphere, every planet from its orbit. That would make of this beautiful world a dreary wilderness, convert the father of all mercies, the benevolent, the adorable creator of the universe, into a malignant fiend, and more than half of the human family into incarnate and howling devils. No system of theology can be true, which,—if I may so express it, sets heaven at odds, which renders the attributes, and the purposes of Deity unharmonious—hence then the doctrine of endless misery cannot be true.

I am aware that the advocates of this doctrine, in attempting to maintain consistency and preserve the immutability of the Deity, contend that God never intended to inflict the penalty for transgression upon those who repent, when the declaration of scripture is, the *guilty shall not escape*; "that God will render to every man according to his deeds;" consequently repentance cannot shield them from merited and just punishment. To say that God has threatened a punishment which he will never inflict upon those who, after becoming guilty, will accept of certain conditions, is virtually charging him with hypocrisy. Thus in endeavouring to preserve one attribute of the Deity do they overthrow and destroy another. The doctrine of endless misery cannot be true, for it presupposes the eternal alienation of some of the human family from their creator, which militates against the oath of the Almighty, "for I have sworn by myself,

saith Jehovah, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength." Now if *all* have righteousness in the Lord, none can be alienated from him; hence either this oath of Jehovah is of nought avail, or the doctrine of endless misery must be false. The doctrine of endless misery cannot be true, for it presupposes the eternal existence of sin; that the damned in hell was worse and worse, as they sink deeper and deeper in the sulphurous abyss, until their horrid imprecations, their blasphemous curses, reverberating in peals of thunder through the dismal caverns of unending woe, drive the native demons back trembling and agast, when the declaration of holy writ is, "that God will turn away every one from his iniquities," and that "Christ will make an end of sin." Either these declarations are an empty boast, or the doctrine of endless misery is false. The doctrine of endless misery cannot be true, for it presupposes that a vast number of the human family will be eternally lost, while the scriptures declare, "that God will have all men to be saved, and come to a knowledge of the truth;" hence either God is impotent and has not power to perform his expressed will, or the doctrine of endless misery is false. The doctrine of endless misery cannot be true, for it presupposes that a personal omnipotent Devil will reign in triumph over by far the largest portion of Adam's race, while the scriptures testify that, "Christ must reign till he has put all enemies under his feet; the last enemy shall be destroyed death, and when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all; hence either this testimony is untrue—Christ will never accomplish the purpose of God, and God must consent to have his kingdom divided with the Devil, that he the Devil may make part with God in this all—or the doctrine of endless misery is false. The doctrine of endless misery cannot be true, for the scriptures testify, "that as in Adam all die, even so in Christ shall all be made alive;" that "as we have borne the image of the earthy, we shall also bear the image of the heavenly;" that "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life;" "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" that "there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time;" that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;" that "having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

I am aware the advocates of endless misery



call this *carnal* reasoning, and when arguments, drawn from reason, philosophy, and from the attributes and purposes of the Deity, as revealed in the volume of inspiration, are brought to bear against their creeds, they will tell you it is all delusion, the mistaken views of the *carnal* mind which is enmity against God; they will tell you that the purposes of the Deity are enveloped in a mystic veil, which is impervious to the *natural mind*; that all which appears inconsistent in their creeds, with the purposes and attributes of Jehovah, is the effect of sinful blindness; that the mysterious ways of God appear dark and inconsistent to man, from the imperfections of his nature, and it is only upon being ushered into a future life of immortality, that these mysteries will be unfolded. This they call gospel, and with "he that believeth shall be saved, and he that believeth not shall be damned," do they put to silence those who without reflection or inquiry have been accustomed from their infancy to infer future eternal misery from such expressions. Thus are their hearers deluded, and their heartless, their cruel dogmas, forced upon them with the terrors of an endless hell.—But out of their own mouths do they condemn themselves. If the teachings of the Bible are so dark and inscrutable; if the revealed will and purposes of God are so mysterious and incomprehensible to man, in this imperfect state of existence, how and by what means, do the advocates of endless misery arrive at their conclusions? The very use of this argument is a positive acknowledgement, that their whole system is based upon assumption. Instead of taking the Bible for their foundation, and building their superstructure upon this imperishable rock of truth, they predicate their doctrines upon the wild and visionary creeds of Pagan philosophy.

Which then shall we believe? the doctrines of the Bible; the will and purposes of an omnipotent and immutable God, or the wild and inconsistent creeds and commandments of impotent man? Let the Pagan dogma of endless misery, be dashed from the tablet of man's memory, be cast to the moles and bats, and the teachings of the Bible are beautifully consistent; the attributes and the purposes of Jehovah are as harmonious as the soft breathings of an Æolian harp. There is no apparent darkness, no incomprehensible mystery, but its pages are so luminous, that in the language of inspiration itself, "he that runs may read." J. C. P.

#### PROTRACTED MEETINGS.

*Evils of hasty and exaggerated Reports, extracted from a paper submitted to the Berkshire and Columbia Meeting of (Orthodox) Ministers. See editorial remarks.*

Beloved Brethren—It is well known to you that I have collected, for a number of years, the statistics of the churches, connected with the Berkshire Association. From this circumstance I have been led to notice, beyond what I otherwise might have done, the discrepancies between the reported results of protracted meetings, at and about the time of their close, and the more accurate results, as they have afterwards appeared, when the supposed converts came to make a profession of religion. These discrepancies, sufficiently great and appalling from the time these meetings were introduced among us, have recently become so, beyond all former examples. This is so well known to persons in this region, that nothing need be stated in the way of proof to satisfy them of the fact. For the information of others, some few statements may be needful. The disposition to calculate upon slight appearances, so common and so mischievous in many other cases, has been exhibited here to an alarming extent. We cannot indeed assume it as true, that all who profess godliness are godly persons; but it is safe to affirm, that the mass of those who truly ex-

perience the grace of God, will, in the course of a few months, connect themselves with some church, especially where circumstances are favorable for their making a profession, and where they are encouraged in thus doing. As the last of the meetings to which I shall more particularly refer, was held as long ago as last February; and as the others were held at previous times, the first as far back as May, 1833, it must be supposed that the body of those savingly affected by the meetings have been for some time in the bosom of the church.

Now as to statements: these meetings, seven in number, all held in Berkshire county, among the Congregationalists and Baptists, were connected by the same individual, a clergyman from abroad, assisted more or less by clergymen and laymen belonging to Berkshire and from a distance. From these seven meetings reports went out, in one form and in another, of marvellous displays of grace, and of conversions to the amount of 16, 18, or 20 hundred. I mention these several numbers, because some concerned in originating and propagating the reports, may have placed the numbers higher than others.—Sixteen hundred is the lowest aggregate of which I have heard. Three of the meetings were held between the 25th of August and the 1st of November, 1833, (including in all about 60 days,) within six miles of my house. At the close of the first, the conductor proclaimed that 150 converts had been made during the meeting, and actually took a vote of the people present, that the excitement produced during its progress was the work of God. At a neighborhood meeting the evening following, in an adjoining town, where his second protracted meeting was held he counted a number of converts; and a number of persons are said to have been converted the next morning at a prayer meeting held by him in another neighborhood in the same town. On several days in the second protracted meeting, he counted and proclaimed large numbers of converts; and on the second of November it was published, in an article written by one of his assistants, in a paper widely circulated in the country, that "on one day over 60 were numbered, who professed submission to God," and that "in nine or ten days it was reasonably hoped, between 400 and 500 were brought to bow to Christ as their King and Lawgiver." A greater number of conversions was sometimes spoken of. At the close of the third meeting, the conductor proclaimed 200 converts; and the revival was represented as progressing days and weeks afterwards. Here then we have at three meetings, omitting all appendages, between 750 and 850 conversions.—One of the seven meetings was held before the three just mentioned, (for 24 days from the 12th of May) the three remaining were held afterwards. In an account of the one held before, dated June 18th, and published in the paper already alluded to, it is said, "The work continues increasing: from 25 to 30 have professed to submit to Christ since the close of the meeting, making, it is believed not far from 200 hopeful conversions." For a time the conversions connected with this meeting were put as high as 240. At one of the three remaining meetings, the conductor proclaimed 170 converts, and in a published account, dated Feb. 5, 1834, about two weeks after its close, "several conversions" in addition are said to have occurred. At the other meetings, it is not known that any public proclamations were made; but the representations were of a smaller number of converts at one of them, and of a larger number at the other. Concerning the revival at the latter meeting, it was written and published: "It is truly a great work." The accounts of the meetings, whether more or less formally given at first, lost nothing as they circulated. Not only the places where they were held, but the places about them were des-

cribed as moved by the power of God, beyond any thing ever before known in the country.

Within the limits of the town where the last of the three meetings first mentioned was held, a protracted meeting was held immediately afterwards, thought to have been greatly blessed. Others were held from time to time among the Congregationalists and Baptists, believed to have enjoyed tokens of divine favor. It should be added, that the Congregational churches, now 26 in number, received all along the stated labors of more than 20 ministers, and contained nearly 5,000 members. The Baptist churches, 18 or 19 in number, had as many as 16 ordained ministers and licentiates, and in 15 of their churches about 1200 members: how many in all I am not informed.

From all the meetings, therefore, which these denominations enjoyed, and from all efforts among them, special and common, occasional and stated, we should naturally expect the admission of unprecedented numbers to the churches. What then must be our surprise, when we find that the admissions to the Congregational churches in 1833 were small, and are likely to be in 1834, and that the admissions to the Baptist churches are far from being large.

To be more particular, the admissions to the Congregational churches in 1833, from the world, according to the Minutes of the General Association of Massachusetts, (just published,) were 208. And it is worthy of remark here, that it is ascertained that scarcely any of these obtained their hopes at the seven protracted meetings more especially noticed. As one of these churches, however, was formed near the close of 1833, and as 18 of the members, were taken from the world, it is proper these should be added, making 226. This is a greater number than was added in some preceding years; but going back six years, as far as full statistical tables will carry us, it is less by almost one third, than the admissions yearly, taken on an average, and far less than in some years. Still farther back, it is well known, some churches were blessed with great revivals and much enlarged.

Some time since, an effort was made to ascertain the admissions to these churches for the first half of the present year, up to the first of July, and there were found to be about 230. Since that time the admissions have been very few, and the year is now drawing to a close. Perhaps some would claim, that the admissions from the world to a free church, formed at the commencement of this year in the town where the most remarkable of all the seven meetings was held, being 48, (including the admissions at the formation, and since,) should be added to the 230, making 278. It may be proper to observe that many of the members of this church have removed from the town, and that the remainder have come to the determination to have their ecclesiastical connexion speedily dissolved.—This is stated merely as a fact.

So far as the Congregationalists are concerned, it is certain, that in stiller times, when the pastors managed their concerns more in their own way, and performed most of the ministerial labor themselves, many more were received into the church of God. In 1831 the admissions were 661; and in 1827, 828. A revival pervading 14 churches in 1821, resulted in the admission of about 900 souls. Precisely how soon these were admitted, I cannot say, as returns altogether regular are not preserved. Formerly individual ministers, with scarcely any aid, gathered more into the church, than any minister in the county has recently gathered, with all the help of protracted meetings.

As to the Baptist churches, they make up their statistics from the close of May in one year to the close of May in the succeeding year. The last Minutes of the Berkshire Baptist Association report 104 admissions to 13 churches in the



county. The admissions to their other churches (in the county,) during the last statistical year, are believed from circumstances to have been very few. I have ascertained that the admissions to one of them were only four. This too was a church in which the protracted meeting was held, at the close of which 150 converts were proclaimed. There may have been some conversions at this meeting among people belonging to that vicinity: but four was the number admitted to that church, and some of these, if not all, were admitted on old hopes. How many the Baptist churches have admitted in times past from year to year, I have not at present the means of ascertaining.

Truth requires me to add that in former times, when there were not so many crying: *Lo! here is Christ, and lo! there*, there were more, certainly among the Congregationalists, who not only felt the kingdom of God within themselves, but more who furnished evidence that this kingdom was a *kingdom of righteousness, and peace, and joy in the Holy Ghost*. The late strong winds, earthquakes and fires, have been more agitating; but it was the still small voice of former years more especially, which caused the people to cover their faces in holy reverence before God, and to enter upon the self-denying and unostentatious, though kind and benevolent duties of the gospel. In those years, the doctrines of grace were intelligently and cordially received, and the churches, while they were increased in numbers, were increased in union, strength and effort. Recently, supposed converts have hesitated more about yielding to the great truths of the gospel; and the usual blessings attendant on admissions, it is painful to say it, in some instances at least, have not appeared in an equal degree.

Something like what has been experienced in Berkshire has occurred in some towns in the vicinity. How far any thing similar has taken place in distant parts of the country, those who have the requisite information can judge. Facts enough have been stated to show, that a spirit of exaggeration and extravagance has arisen here, the evils of which on the community generally, and on particular classes of people, are very great.

#### LORD'S DAY.—Public Worship.

That some services consecrated to the God and Father of all were performed publicly by christians from the beginning of the Church can scarcely be doubted. The example of Christ himself teaching in synagogues could not fail to be followed. The apostolical and other early fathers of the church speak of assemblies of Christians, of prayers, of reading portions of Scripture, of feasts of charity and of sacraments on the Lord's Day. We have not indeed many memorials of their public preaching, till we come down to Origen, and particularly to Chrysostom, who was distinguished for his Homilies or short discourses and exhortations. But whatever might be the particular order or forms of worship in the primitive church, no one who has any hearty love for his religion can doubt that prayers, devotional songs, reading and expounding the Scriptures, and deducing from them those moral and religious instructions and exhortations which are adapted to the periods and places at which these exercises are performed and to the persons who are assembled, constitute a very natural mode of conducting the public worship of God. If so, then it is the imperative duty of all Christians to meet for such purposes. For the question is not whether we have fixed upon the best modes and forms of worship; nor whether as individuals we can spend the time usually devoted to public worship more profitably in private reading and meditation. Allow that it may be so: that it possibly is so in some cases. Yet these are remarkable exceptions, exceptions perhaps arising from strong disgust with some particular circumstances attending the services at which they might have been present; or it may be from prejudices or objections in some measure reasonable, but which might and should be overcome. For if such pretences to the superior benefit of private reading

and meditation should become common and occasion a corresponding neglect of public worship, it requires no gift of prophecy to foretell the decline of our religious institutions, the desertion of our churches and the universal degeneracy of religion and morals.

Is it possible then that any friend of wholesome civil institutions, any thinking man; above all any one who calls himself a Christian can wish to have the Lord's day expunged from the Calendar and turned into a day of business or pleasure? Would they see this day of hallowed rest, of peculiar domestic tranquility, of affectionate intercourse between parent and children annihilated? thus leaving no resting place in the ceaseless unvarying circle of the world's toils and cares. Should God's altars and temples be deserted, the voice of public prayer be silent and dumb, the choral hymn of praise be changed for glees and songs of bacchanals, the instructions of sacred truth give place to the heartless, chilling, withering lectures of the skeptic, then we must bid farewell, not only to religious and moral sensibility, but even to the common decencies of social intercourse and civilized life.—*Christian Register*.

#### THE "IRRESPONSIBLE HIERARCHY."

We last week briefly alluded to the article under the above head, published in No. 6, of this vol. and promised some remarks from the Methodist paper of this city, which we supposed were in reference to that particular article. We present them the more readily, because if they are designed as a reply to the article we published, it is no more than just that we should give the answer as well as the accusation.—We did not notice them till after the insertion of the article from the "Landmark;" and however averse the editors of the Methodist paper may be to giving *both sides* of a controverted subject, we hope we may never be so fast to all principles of equity and justice as to imitate such an example. Let the reader then go back to No. 6, two weeks since, and read again, attentively, the article from the "Landmark," and then peruse the following from the Methodist organ, published in this city.

#### THE LANDMARK.

We have just received, through the politeness of the editor of Zion's Herald, the eighteenth number of the first volume of a weekly paper, professedly religious, under the above title, published at Salem, Massachusetts. From an editorial article in this number, we should suppose that this man had taken leave of his senses, or had been dreaming a very troublesome dream. Take the following as a sample. He says,—

1. "The members of the Methodist Episcopal Church are under the irresponsible jurisdiction of four or five bishops—that the senior bishop, though he has not the title of an archbishop, is the supreme spiritual head of the entire denomination."

Does any one think that such assertions need contradicting? If the Landmark has any readers silly enough to believe them, we are sure they are past recovery—we cannot enlighten them. He says,—

2. "That the churches have no voice whatever in the management or the affairs of the denomination." This also, every one who knows any thing about us correctly, knows to be equally true with the former.

3. He asserts that the "Publishing Fund amounts to \$1,000,000," that "candid men conjecture that the fund is nearly, if not quite \$2,000,000." This very trifling mistake may find some apology from "the darkness and secrecy in which," he says, "it is all kept." Allowing this last assertion correct, how could he so positively affirm that it certainly amounts to \$1,000,000, while he conjectures that it is double that amount. This wild guessing, though it may amuse such editors may be a very serious thing with us. Though such erroneous assertions may seem hardly worthy of contradicting, yet it may be some satisfaction to our friends to know that this fund does not amount to over \$35,000, only \$965,000 less than this paper has positively asserted it amounts to, and \$1,965,000 less than "many candid men conjecture" to be the amount. If this be the conjecture of *candid men*, perhaps the *uncandid* may imagine that we are the owners, in fee simple, of the entire United States, and hence conclude that we will "assume the responsibility" of dispossessing these democrats of their "goods and chattels," and claiming the whole dominion for our aristocracy.—Have a care, ye pleaders for the *Landmark*, or ye may find a posse of "office holders," from the "su-

preme head of the Methodist Episcopal Church," namely its "senior bishop," alias "archbishop," who will turn you adrift before ye are aware of it—and then what will all your vaunting amount to, when all your airy f bric shall come tumbling, types, desks, and the whole apparatus, over your devoted heads! We beg pardon for this awful warning, for we really know not how to be any more serious on such a subject.

The state of the Publishing Fund being thus disposed of, we shall leave the rest of this strange article with our friend, the editor of Zion's Herald, who seems to have provoked the ire of the Editor of the Landmark.

We have not time, and neither is there occasion for extended remarks on the foregoing. We shall only advert to a few particulars that have called our attention, which the reader can compare with his own reflections.

It appears to us very far from a frank and generous reply to the article from the "Landmark." We had regarded the latter as a very candid and patient examination of the subject, and for that very reason we copied it. But throughout the extract above, the reader will discover a spirit of dogmatism and biting sarcasm which ill accords with the former humble and unassuming professions of our Methodist brethren, or in fact, with a consciousness of standing on firm ground.

The editors are profuse with epithets of the "loss of senses," the "dreaming of troublesome dreams," of "silly" heads, and close with a labored attempt at wit, in relation to the apprehended power of the Methodist church; but where is their candor or argument? How have they met the statements of the "Landmark"? Take the power of the Bishops, for instance, and they only deign to observe, that if the readers of the "Landmark" are "silly enough," (a courteous expression,) to believe the statements, they "cannot enlighten them"! And the statements relative to the voice of the Churches, "every one knows to be equally true" with that in relation to the Bishops! A very easy method, truly, of disposing of serious charges. They have not attempted to meet the reasoning of the "Landmark" at all, on these two points, and from the very manner of treating the subject, there is ground for strong suspicion that they cannot.

In relation to the fund, the editors do indeed say, that "this fund does not amount to over \$35,000," but where is the official exposition which the "Landmark" calls for, and which the state of the case requires? The very perversion of the language of the "Landmark" in relation to the "conjectures of candid men," is sufficient to throw a doubt over their assertions. What does the Landmark say? Speaking of the conjectures of others, it says—"We say, means of conjecturing: for the darkness and secrecy in which it is all kept, forbid any thing more than conjecture;" and for this frank expression, the editor is modestly pronounced a fool and madman, and his language made the foundation of a miserable attempt, (considering the subject and occasion,) at wit, as the best means probably of avoiding the force of his statements.

In conclusion, if the Methodist editors are conscious of rectitude, and of the correctness of their church government, why not publish the "strange article" entire, that its very strangeness may carry conviction to the minds of their readers? and then, in addition, let them examine section by section, adducing such proofs as may clearly show the misapprehension, or wilful perversion, of the editor of the Landmark, and they will have little occasion to call people fools, madmen, or silly heads. There are a vast many in community who would be much gratified to see a frank and candid reply, in detail, to the article of the Landmark. If it misrepresents the Methodist church, let those misrepresentations be clearly, minutely, and respectfully pointed out, and the exposition will be sure to have its due weight.

The reader will do well to bear in mind that the "Landmark" is a respectable orthodox journal, and that Universalists, therefore, are not alone in their queries on the organization of the Methodist church.

#### Religious Notices.

Br. Case, will preach at Oxford, Conn. on Sunday the 21st inst.

Br. A. Case, will preach in Bridgeport 1st Sabbath in January, at Stratford in the evening, at Trumbull on Monday evening, and at Whitehill School house, in Huntington, on Tuesday evening following; at Newark, N. J. on the 3d Sun in Jan.

Br. F. Hitchcock, of Egremont, Mass. will preach at Newark, N. J. the 3d Sabbath in Dec.



Original.

## CHARACTER OF GOD,

As displayed in the works of Nature.

When we take a comprehensive view of the works of nature; when we look around us, and behold every object which God has created, characterized by loveliness and beauty, and governed by laws which preserve and support the whole, we are afforded a striking illustration of the words of the Psalmist: "*The Lord is good unto all, and his tender mercies are over all his works.*"

He placed the sun in the firmament to impart his fructifying and invigorating rays to the earth; He causes the planets to sweep through the ethereal blue, with the most perfect harmony and exactitude; He causes the seasons to return in a manner consistent with the laws of vegetation; and the whole system of nature bears an aspect which, when duly considered, must lead us to the conclusion, that its author is none other than a Being of boundless goodness.

When we contemplate the goodness of God, as displayed in the works of nature—in the care and solicitude with which he upholds and protects the inferior parts of his creation, it affords matter of astonishment that any should believe that he would place his creature *man* in a condition in which he would be, in the least degree, liable to incur an eternity of pain!

We read, that "God created man in his own image," Gen. i, 27; that "He made him a little lower than the angels, and crowned him with glory and honor; He made him to have dominion over the works of his hands, and hath put all things under his feet." Ps. viii, 5, 6. God has elevated man above the other parts of his creation, by endowing him with the noble property of intellect; he has rendered him capable of soaring through the regions of space; of taking the dimensions of the Sun, and weighing the orbs of heaven; and yet we are told, that God will doom this *fairest* portion of his creation to suffer in unutterable torments, whilst eternity shall endure! Sensitive reader, believe this if you can; I cannot.

Now, it is a principle of philosophy, the correctness of which no one will deny, that the objects which are the most valuable and lovely, are the objects of the greatest care and solicitude. Is it, then, reasonable to suppose, whilst God, with the utmost care and solicitude, upholds and protects the inferior objects of his creation, that He would doom to eternal perdition him whom he so loved, that he gave his only begotten to suffer and die, in order that he might be saved! The idea is not only absurd in itself, but is opposed to the teachings of the holy Scriptures. The blessed Saviour, on a certain occasion, directed his disciples to "behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field: . . . . Solomon, in all his glory, was not arrayed like one of these.—Wherefore, if God so clothe the grass, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Yes, kind reader, yes. God, who provideth for the growth and subsistence of *inanimate* things, will much more provide for the well-being of his offspring, man; and not only in the present life, but through all futurity: for, in Him, "there is no variableness, neither shadow of turning." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." He has "made peace through the blood of his cross, by him, I say, whether they be things on earth, or things in heaven."—

"He has made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation and fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Let us, then, divest ourselves of those gloomy apprehensions which the dogmas of Partialism have riveted on our minds, and look forward with joy and rejoicing to that blissful period, "when the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads; and shall obtain joy and gladness, and sorrow and sighing shall flee away." Then, indeed, we shall not view the Divine Being in the dark character which has been ascribed to Him by the creeds of men—but as a kind and loving Father. Then shall we be induced to love him—not that he may love us in turn—but, "*because he first loved us.*"

Easton, (Pa.)

W. F.

## YOUTHFUL AFFECTION.

The love of children is a sweet thing; and though marked almost by the simplicity of instinct, yet is founded upon the tenderest of all motives, a confidence that it is *itself* the object of affection. By something resembling intuition children are enabled to single out that man or woman, among many, who is capable of loving them. To him or her they carry their affections spontaneously; but no affectation of attachment, no hypocrisy of the heart can for a moment deceive them. They will avoid the pretender with a discernment astonishingly correct, and seek out with equal accuracy the heart that is kindly disposed toward them. As they act with grown persons, so do they with each other. In their own case, the simplicity of their character and their candor of mind, as yet uncorrupted, present greater facilities for mutual understanding. Their attachments are consequently much more vivid and disinterested than those of mature persons; they love each other sincerely, and their purity of heart takes away that jealous sense which blights the affections of those upon whom the spirit of this world has breathed its chilling influence. We all remember the warmth of our childish or school-boy attachments.—Each of us has had his bosom friend; but the world has come between us; we now, perhaps, pass him unnoticed in the streets, because life has gone hard with him; or, perhaps, he, having had a more prosperous career than ourselves now meets us like one whom he had never known. Youth and childhood are the Eden of existence, where every thing is pure and joyful about us, and within us; but, alas! we fall like our fathers, and pass out of its happy gates never to enter them more.

There is nothing within the whole compass of existence, within the whole circle of human enjoyment, equal to the intense charm of love that awakens the heart to its own susceptibilities, before the fullness of manhood darkens, by its stronger passions, the purity of simple affection. There is in first love an ideality which engages the higher faculties of the imagination, and keeps the object of our affection far above the reach of our lower thoughts. Subsequent attachments may be stronger, but it is on first love only that the soul can look back with complacency and delight. It alone is pure; none of the baser motives are connected with it. The heart catches the sentiment from the unstained image of early fancy, and the picture it receives, having been adorned with graces which reality cannot boast, is retained by the imagination which created it, long after the heart has ceased to possess the sense of feeling.—N. Y. Mirror.

## AN IRRECLAIMABLE DRUNKARD.

We do not know when we have had our feelings more shocked than by a sudden apparition

into our chamber, the other day, of a poor miserable wretch in tatters, in a state of deplorable indigence and inebriety. His face was bloated, of a purple red, and swollen out of all natural proportions, like some poor felon that had just been cut down from the gallows. His eyes were glaring like balls of fire, and protruding from their sockets, while his dishevelled hair, knotted and filthy, hung in scattered ringlets from his temples, or floated in confused disorder "like a meteor streaming to the wind." His garments were ragged and torn, and his nether vestment here and there rent asunder by its rottenness, or the unnatural distensions which his unwieldy, dropical limbs had attained under constant repletion. As he staggered to a seat, he muttered forth some inarticulate sentences, by which we recognized with pain and horror under this hideous phase, more frightful than Milton's *Death* begotten by *Sin*, one whom we had once known and seen in better days, and who, presuming upon the friendly intercourse which had then subsisted between us, had thus unceremoniously obtruded himself into the room. Many years had elapsed since we had met him, but we could not repress a bitter tear at the remembrance of what the poor fellow had once been in his prosperous days—when he was the pride and solace of his parents, an honor to the honored profession to which he belonged, and to the truly respectable and extensive circle among whom he moved. Alas! what changes have passed over him!—What dark clouds having obscured the bright horizon and sunny skies that once smiled upon him! A poor mother's heart broken, and borne in grief to her grave!—Discarded by sisters, and brothers, and friends, and relatives, a forlorn, unhappy wanderer over the earth, without shelter, food, or even the tear of pity to weep over him, who, by his own suicidal and desperate abandonment to the most beastly of human vices, had brought down this abject misery upon himself, and made him a loathsome object of scorn to his fellow-creatures. Had he in early life, followed the path of virtue, he might have formed some eligible alliance, and passed quietly down the stream of time, in the enjoyment of the inappreciable blessings of domestic happiness and conjugal love. It was otherwise—and no fair hand, nor eye of tearful affection, was here to administer balm to a heart too seared, and callous, and debased, to respond to the sympathies of pride, or of feeling. Yet was there still a slight glimmering of that fire that once animated his bosom, and which even cruel and abject misery had not entirely extinguished. He imploringly begged some small charity that would appease his hunger, he said, but which was, doubtless, to be bestowed on the same vile passion which had destroyed him.—Still he revolted at the idea of becoming a tenant of a poor house, however comfortable his residence might be made. He shuddered more, perhaps, at the prospect of being subjected to the surveillance of the discipline which would deprive him of the means of gratifying his morbid appetite for spiritous drink, and which now was the fatal poison that he constantly hankered after, and that predominated over and obliterated every honorable emotion of aspiring thought, that once burned within this ruined tenement of a great and noble mind.—N. Y. Star.

Reader! Did you ever observe the following language in a book called the New Testament—"The trumpet shall sound, and the dead shall be raised INCORRUPTIBLE, and we shall be changed?"

And have you never heard a preacher say, in a most serious and awful manner, when addressing his audience, that "as death leaves us, so judgment will find us, for there is no change after death?" If so—which, think ye, spake according to the Scriptures—the ancient Paul, or the modern preacher?—N. H. Star.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, DECEMBER 20, 1834.

## SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to-morrow) evening, by special request, first clause of Luke xvi, 23, "In hell he lifted up his eyes, being in torment."

## LECTURE AT THE GREENWICH CHURCH.

Subject for Sunday (to-morrow) evening, by request, *Parable of the Sheep and Goats.*

## THE SECOND PREMIUM--Time Extended.

We announced last week the extension of time for the receiving of MSS. for our Second Premium, and promised to republish the original offer this week, which we do below. We are induced to do this, as it may meet the eye of some who did not see it in the last vol. Our object, it will be seen, is to obtain an interesting and appropriate Tract, for a specified purpose, the importance of which, we presume will not be denied by any one, and we therefore confidently hope that writers in our own denomination will aid us in accomplishing it.

We would merely add to the following proposition, that should the receipt of MSS. and their diversified character admit of it, we propose awarding one sett of the Messenger, handsomely bound, comprising the 1st, 2d, 3d and 4th volumes, for the second best Tale that may be selected by the Committee, for publication. P.

## A SECOND PRIZE TALE--\$25 Premium.

With the view of obtaining an interesting and appropriate Tract, designed to refute the oft repeated charge of the dangerous and immoral tendency of Universalism, and to show on the contrary that the inducements to vice and immorality may rather be found in the partial doctrines which have characterized the church for centuries, or in those doctrines which inculcate the idea that there is *pleasure in sin*, and in part from some neglect of our own in properly specifying our views on our first Premium, we have determined to offer a second one of TWENTY-FIVE DOLLARS, for the best Tale which may be furnished on the subject named.

We shall expect it to exhibit by striking illustrations, the superior moral influence of Universalism over Limitarianism, particularly to present the two doctrines in contrast through the various situations and circumstances of life, setting forth their practical effects on their respective recipients, and to follow out this particular with a special reference to the popular notion that Universalism inclines to all evil and that the only healthful moral influence is to be sought in the appalling doctrine, of eternal sin and wretchedness—to combine at the same time as full and comprehensive arguments, from nature and Revelation, as the case will admit, a kind of epitome of the doctrine, showing Universalism to be the eternal truth of heaven, giving the article thereby a strong doctrinal feature—so much of the character and interest of a Tale to be blended with the whole as will deeply fix the readers' attention, and cause the arguments to be deeply reflected upon, without too frequent or great digressions from the main subject. We want, in short, to show what Universalism in reality is, both as to doctrine and its influences, in as brief but comprehensive and pleasing form as possible, and to show the absurdity of the charges against it, which we have alluded to, in as striking a light as they can well be presented.—The Tale to occupy about ten full columns of the Messenger, in the sized type used on our first page. We think our object will be understood. If, however, any farther explanation is desired inquiries will be promptly attended to.

A committee will be selected and announced before-hand, to decide upon the merits of the articles offered. MSS. to be forwarded to the Publisher, free of expense, by the 1st of March next. No MSS. will be received in competition after that time unless otherwise noticed.

## PHILIP'S REQUEST.

Philip said unto him, Lord, shew us the Father, and it sufficeth us. John xiv, 8.

Many christians suppose that our Lord's reply, in answer to this request, establishes the identity of the Father and the Son. As the object of this article does not embrace a consideration of the question of the Trinity, or of any cor-

respondent topic in theology, it may be sufficient to say, that in the judgment of the writer, Jesus was "God manifested in the flesh," "God with us;" that "in him dwelt all the fulness of the Godhead bodily;" and that these expressions are simply equivalent to the testimony, that Jesus was "the image of the invisible God, the first born of every creature," "the brightness" of the Divine glory.

Two things are implied in Philip's request: 1st. That Philip believed a clear view of the Divine character would be sufficient to allay all tormenting fear, and inspire all needed confidence in the rectitude and benevolence of his Providence. The request did not call upon Jesus to unveil the concerns of the incorruptible life—it did not require him to show to his disciples the eternal world—but simply, "Show us the Father." "Let us behold the loveliness, glory, and beauty of our God, our Father—and this will suffice.—We wish nothing farther—for to see and know that "God is love," will lead our minds to the conclusion, that his government is an economy of love, and that its consummation will be glorious, benevolent, and joyous."

2d. Philip's request also implies, that he believed there was no hateful principle, no revolting perfection, no malignant feeling in the Divine Being. He desired to behold the Father—but if that Father possessed any disposition, or could form any purpose, at war with the warm affections of humanity, to behold him would not answer the end which Philip had in view.

It appears to me, that if the fearful representations frequently made of our Creator, be really correct delineations of his character—if he be really possessed of the principles frequently attributed to him,—the less we see and know of him,—the better. To be shown such a being would indeed suffice, but not to allay tormenting fear and inspire the heart with filial love. On the contrary, it would suffice to sink the mind in fearful despair—nay, it would suffice to drive the beholder to madness and death! The veiled prophet spoken of in Moore's Lalla Rookh, was worshipped and adored. His followers besought him to allow them to look upon his face. He at length lifted the veil—but the sight, instead of increasing the reverence of his disciples, sufficed to destroy all the love they had previously exercised toward him—nay, it sufficed to drive some of them into despair! This reference may serve to lead the reader into suitable reflections, touching the consequences of being shown the Father of spirits, if that Father's character be such as it is frequently represented to be.

Our Savior manifested the Father in a variety of ways. He pointed to the sun whose genial and cheering rays are enjoyed alike by saint and sinner—to the refreshing rains, which descend alike on the just and the unjust. Jesus thus furnished at once the proofs and illustrations of the doctrine of universal and impartial love—the doctrine of the Father.

In seeking to aspire his disciples with suitable confidence in God, he referred to "the lilies of the field, which toil not, neither do they spin"—to the ravens, "which sow not, neither do they gather into barns"—to the sparrows, "not one of which falleth to the ground without our Father,"—and by these and other tokens of Divine benevolence, our blessed Lord furnished the disciples with the proper grounds for confidence in the preserving care of heaven.

He showed the Father, by appealing to the parental affections of those whom he addressed. "What man is there of you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent?—If ye then, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give good things to those that ask him?"

Jesus also showed the Father, by appealing to the character of his wonderful works. "The Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake." The miracles performed by our Lord, very clearly indicate the nature of the Father, and also the character of the Christian dispensation. They were miracles of mercy. Though Jesus possessed Divine power, that power was never exercised to the injury of mankind. It had been given to him for a different purpose, "Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." Though Jesus possessed wisdom to a wonderful extent, it was never exercised in devising means of inflicting pain. His was the

wisdom of the Father—and "the wisdom that is from above is first pure, then gentle, easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy." Mark well—it was full of mercy and of good fruits. This was "the fulness of the Godhead"—"the fullness of him who filleth all in all." It was the fullness spoken of by Paul in Col. 1—"For it pleased the Father that in him should all fullness dwell; and (having made peace through the blood of the cross,) by him to reconcile all things to himself."

In this manner did Jesus show the Father to his disciples. And surely such a view of the divine character must be amply sufficient to satisfy the longing desires of the human heart. It must suffice to induce the hope which is an anchor to the soul—the hope which maketh not ashamed—a hope full of immortality. It must suffice to sustain the beholder under every trial incident to this mortal state—to buoy him up in every distressing circumstance. It must suffice to gladden the day of prosperity, and to illuminate the darkest hour of adversity. I must suffice to strengthen and encourage the soul in the time of sickness, and to give to the spirit an immortal vigor in the hour of dissolution.

Father Divine! unveil to our spiritual eye the beauty and holiness of thine own essence—unveil thyself to us in all the brightening effulgence of thine own glory! Grant us but this request, and our souls will magnify thy great name. In the light of thy countenance we will tread the mazes of the pilgrimage of earth; and in the gladdening influence of thy truth, will we depart this life, to live with thee forever! A. C. T.

## SPASMODIC RELIGION.

This is the appellation which the Rev. Mr. Finney gives to that kind of religion which he is spending his life to promote. We are not disposed to contest its propriety. Indeed we think it just. Nothing, we confess, is more *spasmodic* than the religion Mr. Finney preaches. It comes in a whirlwind—passes—and leaves behind it few tokens of its existence and power but the desolation it has produced. A period of quiet and repose ensues, proportioned generally to the violence of the preceding tempest. Then again the sleeping elements are aroused, and another religious *spasm* is suffered.

Mr. Finney thinks "there is so little principle in the church, so little firmness and stability of purpose"—and "they have so little knowledge;" that religion must be mainly promoted by "excitements." He however has the frankness to confess that they are evils, but necessary evils. "Such excitements," says he, "are liable to injure the health. Our nervous system is so strong that any powerful excitement, if long continued, injures our health and unfits us for duty. If religion is ever to have a pervading influence in the world, it can't be so; this spasmodic religion must be done away." We are very much of Mr. Finney's opinion. If the *christian religion* is ever to have a pervading influence in the world, this *spasmodic religion* must be done away. And the sooner it is done away, we think, the better. "Then," says he in his peculiarly nervous and happy style, "it will be uncalled for. Christians will not sleep the greater part of the time, and once in a while wake up, and rub their eyes, and bluster about, and vociferate a little while, and then go to sleep again." As the millennium advances, Mr. Finney thinks "the church will be enlightened," and "then there will be no need that ministers should wear themselves out, and kill themselves, by their efforts to roll back the flood of worldly influence that sets in upon the church." This we think would be very desirable both for ministers and people, for we can assure Mr. Finney that when the minister wears and comes near killing himself, he generally almost kills his people too. Indeed we fancy the latter the greater sufferers.

We much regret that the christian religion should have been so far perverted as to deserve the name Mr. Finney here gives it. True religion is too much of an every-day thing, it mingles too universally in the business and duties of life, to be spasmodic. False religion may be, and most probably is, as fitful as the inconstant wind. It has little or no connexion with the common offices of social and domestic life; and a man may accomplish in a few weeks or months, religion enough to make amends for years of past sin, or future transgression. Let no man deceive himself on this subject. The religion of Jesus Christ is not spasmodic. The religion of Mr. Finney is. The difference is worth observing. S.



## PROTRACTED MEETINGS.

On the 2d page of this No. will be found a lengthy extract from a paper submitted to the Berkshire and Columbia (orthodox) Ministers' Meeting, recently held at Spencertown, N. Y. The entire article occupies near three columns of the *New-York Observer*. It is introduced by the following statement, as transcribed from the Record of the meeting:

At a meeting of the Berkshire and Columbia Ministers' Meeting at Spencertown, N. Y. on Wednesday the 5th of November, a statement and remarks were presented by Rev. D. D. Field, of Stockbridge, on the following subject, previously assigned to him: "The evils of hasty and extravagant accounts of the Results of Protracted Meetings." After free remarks upon the subject, it was voted unanimously by the ministers present, that Mr. Field be requested to forward this manuscript to the Boston Recorder for publication—that the Clerk of the meeting forward to this paper a record of this vote—with a request also to the Editors of the *New-York Observer* to insert the same in their paper.

Attest, E. W. DWIGHT.  
Scribe of the Meeting.

We cannot well make room for the entire article, for it would occupy about two pages of our paper. Our extract, however, embraces all the statistical particulars, and shows pretty clearly what degree of reliance may be placed upon the many extravagant accounts which are sent forth to the world, of the wonderful results of Revival Measures. We do not present it as affording any new considerations to our denomination, for they have long been satisfied of the great discrepancies in these matters, but as a corroboration of their oft repeated opinions, from the orthodox themselves.

The cases presented and commented upon by Mr. Field are undoubtedly a pretty fair sample of the state of things wherever these excitements have passed, and what a reflection it must be to the actors therein, to sit down and coolly review their effects! and how appropriately has Mr. Finney designated this kind of religion, in terming it "spasmodic"! (see an article in another part of this paper.) Mr. Field says, that in stiller times, when the pastors manage their concerns, and perform most of their ministerial labor themselves, many more are received into the church. And we doubt not in the least he might have added, *better christians, too*. It has not been the least evidence in our mind against modern revivals, that they never could be set in motion by plain, every day, old-fashioned preaching—that settled pastors could never produce them, of the true modern stamp, but that a set of wandering actors, (we know not how else to designate them,) who are peculiarly gifted in harrowing up feelings, must range through our country, setting at variance husband and wife, parents and children, brothers and sisters, friends and neighbors.

Mr. Field in that part of his paper following our extract, assumes several positions from which he argues at length the gross impropriety of the practice on which he is animadverting. We will just state the heads, from which the reader can judge of the general bearing of his remarks.

1. "It is morally wrong to originate and propagate reports which there is no substantial reason for believing to be true, or true to the extent represented." It is an offence, he says against God and man, and the more dangerous as it usually leads to hasty judgment on conversions, while it is a fact, that "after the lapse of weeks, and months, and even years the ablest divines and the most advanced christians are liable to mistakes."

2. "Proclaiming persons hastily converted, is dangerous to the persons themselves." Mr. F. thinks the evidence will better appear in their practice. Sound doctrine in our opinion.

3. "Hastily proclaiming men converted, often subjects their pious relatives to bitter disappointment and grief."—"Tales might be told from Berkshire," he says, "which would make the ears tingle of those who should hear them."

4. "By these proclamations, the more sensitive and excitable members of our churches are greatly injured." They receive them without inquiry or scruple, and are "prepared to run to protracted meetings, for weeks and months in succession," to loose their tastes for true religion in their desires for "novelties and experiments." "Religion becomes in appearance a matter of excitement rather than of principle, periodical and spasmodic, rather than habitual and stable."

5. "These proclamations are far from being harmless upon more discerning, judicious and uniform christians and ministers." They throw a shade of doubt over all accounts

of revivals, &c. Some twenty or thirty years since accounts of revivals, soberly written six or twelve months after their occurrence, were read with confidence and avidity, in the closet, family and conference room, now with many excellent ministers and christians, they are scarcely read at all.

6. "These proclamations have an unpropitious bearing upon the best interests of the church." Efforts usually follow for a speedy connexion with the church, and when a large proportion are afterwards found to be destitute of godliness the church is weakened and deformed rather than strengthened and beautified. Its real strength and beauty depends more upon union, soundness in the faith, and vital piety, than upon numbers. Excellent doctrine, again.

7. "There is a pretty numerous class of men in society, of generally correct moral habits, and it is to be feared that not a few of them are in the church, who have long been in doubt about experimental religion, the new birth, as it is taught in the scriptures, and other connected subjects, and about all extraordinary and vigorous efforts to promote the cause of God at home and abroad. Nothing strengthens their doubts so much as the things on which I have been remarking." And he might add, too, that nothing tends so directly to drive them into the broadest infidelity, as the extravagancies on which he is commenting. Present persons of "correct moral habits," with christianity, rational and consistent as it really is, and all doubts in relation to it would very soon be resolved. Let it be practiced as well as preached.

8. "These things are the fruitful occasion of sneers and ridicule and blasphemy among the grossly unprincipled and wicked. Condemnable as they be for their conduct, the occasion ought not to be given."

Reader, how often have Universalists arrived at these very conclusions, and been denounced as the enemies of all virtue and religion for proclaiming them? But we rejoice in these evidences of returning consciousness, among even a few of our limitarian friends, and we hope similar convictions will extend till they all become satisfied that pure and undefiled religion does not come in the "whirlwind and the storm," but rather through a "still small voice," bringing calmness and joy in its train.

## JOHN REYNOLDS.

It is known that a public discussion of the question, *Is the doctrine of Universal Salvation taught in the Sacred Scriptures?* was recently holden in Newark, N. J. between Br. I. D. Williamson and the gentleman whose name appears at the head of this article. Mr. R. maintaining the negative. There is something mysterious in this matter. I do not know how to understand it. As I dislike dissimulation, I think proper to state the following facts:

In April, 1833, Mr. Reynolds called on me in Philadelphia; informed me that he was a believer in Universal Restoration; showed me the papers establishing his character; and desired my influence in procuring him a location in this region as a preacher of Universalism. I accompanied him to the residence of Br. L. F. W. Andrews, (who was at that time Pastor of the Callowhill-st. Church,) and Mr. Reynolds proceeded to give us his views, and to present the ground work of his faith. He totally discarded the doctrine of endless punishment; considered it an absurd and God-dishonoring sentiment; and expressed a desire to be engaged in proclaiming the final salvation of all men. Br. Andrews and myself were pleased with this interview, and felt disposed to do what we could to procure a location for Mr. R. He left us, promising to call on me the next day. He did not come. A few days subsequently, I received a letter from him, dated "Newark, May 2, 1833," in which he apologizes for his seeming neglect.

I hope that the circumstances of the case will be considered a sufficient apology for thus calling this matter up. If Mr. R. can present a satisfactory explanation of his conduct, I shall be very glad to receive it. If he cannot, community will know exactly what confidence they may safely repose in him.

A. C. T.

We have ourselves formerly heard of this professed friendship for Universalism, but from later information there was every presumptive evidence that he still clung to his "first love." At least, but a short time before the Discussion took place, we were informed that he made a violent public assault on Universalism, in the Protestant Methodist Church at Newark, and men are not apt to quarrel with that which

\* We omit a part of the Note to us. It can be forthcoming if requisite.

they love and revere. The circumstances, however, detailed above by Br. Thomas, with some others communicated at the same time, indicate a species of double dealing; which we cannot countenance, either in professed friend, or foe.

We had intended to give the arguments of the Discussion, as written out by the disputants themselves, but under existing circumstances we cannot publish Mr. R.'s remarks as the arguments of a sincere advocate for endless misery. If we are to publish supposed objections to our doctrine, we shall publish them—as such.

We do not like the looks of this business. If Mr. R. has formerly been a believer in the final restoration, and has seen occasion to change his views, and is now a sincere believer in, and advocate for endless misery, why let him frankly avow it, and we have not a word to say. We like plain dealing in these matters.

After this statement we may perhaps insert the Discussion, for the more especial gratification of the local interest that has arisen in consequence of it, in and about Newark, as we have many papers circulating there; but it must be clearly seen in what light we shall be compelled to hold the arguments on the negative, unless a satisfactory explanation can be given in the case. We have deemed thus much absolutely called for under the circumstances.

P.

## CONCERT FOR THE DORCAS SOCIETY.

We noticed last week the intention of the Mozart Sacred Music Society, to give a Concert on the last Friday evening (26th) of this month for the benefit of the Ladies' Dorcas Society, connected with the Orchard-st. Church. We sincerely hope that a crowded audience may be the result of this kind offer of the Music Society.

The object of the Dorcas Society is laudable. The members, and all ladies of the congregation who are thus inclined, meet one afternoon in each week through the winter season, and employ their time in making up garments for distribution among poor women and children, wherever found, without regard to sect or party. The season of their usefulness is now upon them, and a liberal benefit just at this time will enable them to carry blessing and comfort to many a lone widow and fatherless child. Let our city readers only recur to the severity of the cold on Sunday and Monday last, and then think for a moment, how many poor, destitute, half-clad fellow-beings there are in this great metropolis; and they surely cannot grudge the small pittance of 25 cents, in aid of the Dorcas Society, in their labors of charity, however humble their sphere of operation. And particularly, when the Music Society will do their best to reward them therefor, in a "concert of sweet sounds." We say again we hope it will be well attended, and by this we mean, a full house.

It may be proper here to state that new Tickets are prepared for the occasion, and that consequently the ordinary Tickets of the Society will not admit any one on that evening. Tickets 25 cents, to be had at this Office, of the Trustees of the Orchard-st. Church, and of Mr. P. HOLLEY, (Land Office,) in Sixth Avenue, opposite the 3d Universalist Church.

P.

FOR THE MESSENGER AND UNIVERSALIST.  
ADDRESS.

The Philadelphia "YOUNG MEN'S UNIVERSALIST INSTITUTE," to the young men enjoying the same precious faith, wherever scattered abroad—GREETING:—

Brethren—The improvement of the mind is a subject which cannot be too warmly urged upon the attention of rational beings. Created, as mankind have been, in the spiritual image of the living God—possessing a capacity for improvement which the Deity has seen proper, in infinite wisdom to deny to the lower orders of creation—and susceptible,



we are, of making undefined advancements in useful knowledge, it behooves us duly to realize the obligations which the possession of intellectual powers impose; and it also becomes us to improve the talent and opportunity we enjoy, as shall evince that we are neither ungrateful for the favors conferred upon us by the author of our being, nor inconsiderable to the weighty advantages which must ever be consequent of due attention to the improvement of the mind:

The cultivation of an acquaintance with matters of a religious character is, in our humble judgement, especially incumbent on the race of man. Constituted religious beings, and furnished with so many facilities for increasing the store of divine knowledge, mankind are peculiarly and solemnly obliged to yield to this matter the attention its importance demands. And we should not be unmindful, that every advance made in a knowledge of divine things, has the promise of a proportionate increase of the spiritual happiness so suitable to our moral nature.

Impressed with these and similar considerations, a number of the young men attached to the First Universalist Society in Philadelphia, and others, organized the "*Young Men's Universalist Institute*;" and the experience of more than nine months having satisfied us of the utility of such institutions, we have thought proper to lay the subject before you in the form of an address.

An article in our Constitution declares, that "the primary object of this Institute shall be: the improvement of our minds in reference to an acquaintance with the doctrine of the final reconciliation of all things." We need not state that this doctrine is the most prominent and important feature of the revelation from God to man; nor need we inform you, that it is of all subjects the most glorious and sublime. It is a theme in the contemplation of which every Christian Philanthropist must rejoice; and it is a doctrine which, in our judgment, is peculiarly and super-eminent honor to God, and conducive to the well-being of mankind. It seems to follow, that he who is most intimately acquainted with the proofs, bearings, and influences thereof, must have the most honorable and reverential views of the Supreme Being; and that he who is most deeply imbued with its heavenly and life-giving spirit, must enjoy the most of that celestial peace which our Divine Master guaranteed to those who believe and obey the truth.

To effect the aforesaid primary object of our Institute, we assemble one evening in each and every week. The first half-hour is devoted by the members to the perusal of such books or papers as may be at the disposal of the society. We are happy to say, that the publishers of the several religious periodicals published in Philadelphia, have cheerfully complied with our request for a gratuitous copy of their works.

At the expiration of the half-hour above referred to, the President calls to order, and reads a chapter from the New Testament, immediately following the lesson of the preceding meeting. The subject is then open for remark. Each member is at liberty to offer such observations and suggestions on any part of the chapter, as may occur to him; and in this manner about an hour is usually devoted. After the subject is declared to be closed for the evening, the President may call upon any member to read aloud such printed sermon or essay on the Evidences of Christianity, or other useful topic, as to him may appear most suitable for the occasion. The meeting is then adjourned.

In addition to our stated weekly meetings, we have a regular monthly lecture delivered in our hall by such member of the Institute as may be appointed for that purpose. To the monthly lectures a general invitation is given—while to the stated weekly meetings such young men only are admitted as may be introduced by the members.

We have laid the foundation for a library of useful books; and we hope in time to own a collection of Theological works, which will materially assist us in accomplishing the object contemplated in our organization.

We may here remark, that our current expenses are discharged by a stated monthly contribution from each of the members.

Having thus briefly stated the primary object of our Institute, and the general manner of procedure at our meetings, it may be proper to notice a few of the advantages which must result from institutions of the same general character.

Basing our faith, as we do, in the testimony of

divine revelation, many benefits must result from a careful investigation of the sacred oracles. In addition to the profit immediately accruing to ourselves, there are advantages which must thence arise in reference to our opposing brethren. We naturally feel a desire to bring others to the knowledge of the truth as it is in Jesus, to the end that we may rejoice together in the great salvation of our God. But we cannot reasonably hope to bring our neighbors into the light if we ourselves are in darkness. We must know not only *what* we believe, but *why* we believe; and we must know this in such a manner as will enable us to give a reason of the hope that is within us. And the only way in which we can obtain this desirable knowledge, is, by *studying the Scriptures*. Unity of effort will enable us to become more intimately acquainted with the subject matter of revelation, than we could reasonably hope for from unassisted, individual investigation.

Besides, in meetings of the kind referred to in this Address, young men have opportunities for improvement in public speaking. And as none but friends and acquaintances are permitted to be present when the members offer their remarks, much of the restraint and timidity experienced by those unaccustomed in this way to express their thoughts, is removed. The particular advantages growing out of this consideration, are so apparent as to preclude the necessity for enlargement.

Not among the least of the benefits resulting from associations correspondent to the general character of our Institute, is, the acquaintance and consequent friendships formed between young men of a common faith. Union is strength—but union supposes acquaintance, no less than a community of interest. Many of us can refer to a period not two years since, when we were but partially acquainted one with another, though attendants generally of the same religious meeting; and we are satisfied that the want of social intimacy has been, and still is, a bar to the prosperity and enjoyment of many religious societies.

In connexion with the primary object of our Institute, *original essays* on moral and religious subjects are presented and read before the members by those of our number who choose thus to employ a portion of their leisure hours. The advantages of this measure are equally apparent with the particulars before adverted to; and we believe that a little reflection will satisfy all our young brethren everywhere, of the utility of such institutions as are herein spoken of.

May we not, then, confidently and affectionately recommend this matter to your early and energetic attention? We feel fully convinced, that were such an Institute established by the young men attached to every Universalist Society in the land, the members would not only be promoting their own individual interests; but they would also be specially instrumental in furthering "the faith once delivered to the saints."

Brethren, think of these things; and may He of whom and whose we are, direct our minds into the way of life, and our feet to the paths of pleasantness and peace. In behalf of the Institute.

ELIJAH DAILETT, JUN. President.

Attest. William Sayre Heysham, Secretary.

Philadelphia, Dec. 11, 1834.

Our editorial brethren will at once perceive the importance of the subject matter of the foregoing Address. We think they would confer a favor on many of their subscribers, by giving the article an insertion; and perhaps an editorial reference to the Address would not be out of place in any of our papers. The recommendation certainly embraces the adoption of measures which cannot fail to result in the most salutary advantages, not only to the young men of our land, but to our common cause. EDITORS.

Original.

#### EXPOSURE.

On the 7th instant I had the pleasure of discoursing to attentive audiences in the Universalist Church at Annsville, in the forenoon and afternoon, a previous appointment having been made for the Methodists to occupy the house in the evening.

The church was relinquished for our Methodist brethren, although it is owned by members of the Universalist Society recently organized in the above place, and it is understood in the vicinity that the Methodists are to occupy it on no occasion in which the Universalists have meetings there.

We held our evening meeting in the dwelling of Capt. McCoy, a worthy brother in the place and principle owner of the church. Two Methodist

clergymen officiated at the evening meeting, and I was informed immediately after the services, by one who was present, that one of them, a Mr. Lent, took for his text these words, "*As the tree falleth so it shall lie.*" After giving his exposition of the passage, (which is not in the Bible,) he was followed by the other, (whose name I have not learned,) who took as the basis of his remarks, "*as death leaves us so judgment will find us*" (which, by the way, is also home-made scripture.) These are the *very words* commented upon by these spiritual teachers in Israel. What shall we say of such religious guides? of such a palpable perversion of the divine testimony? "Charity" indeed covers "a multitude of sins," but though her mantle be as broad as the skies we fear the covering is too narrow to wrap up such a wilful garbling of God's word.

Were these the days of the great Nazarene Reformer, it appears to me that he would have made "a scourge of small cords" to enforce the just admonition, "make not my Father's house a house of merchandise," for your own inventions and "man's devices."

If the reader will turn to Eccl. xi, 3, and Heb. ix, 27, he will find the passages as they are, and be able to perceive the isolated and mutilated form in which they were presented to the people; and when he has found these, let him cast his eye to Rev. xii, 18, 19, "If any man shall add unto these things, God shall add unto him the plagues written in the book," &c. What are these plagues? why these very preachers will tell us that they are the tormenting agonies of the nether world, the eternal stings of deathless scorpions in hell, the gnawings of the worm that never dies!! Then "Hear ye this, O priests," Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent." B. B. H.

New-York, Dec. 13, 1834.

#### KENSINGTON DISTRICT, PHILAD.

This populous and enterprising District adjoins the city of Philadelphia on the North. Our friends have secured the use of the spacious Commissioner's Hall for Sunday afternoon meetings—the first of which was held on the afternoon of Sunday last, (14th inst.) Present, Brs. S. W. Fuller and A. C. Thomas—sermon by the latter. Next Sunday (to-morrow) afternoon, Br. Fuller will deliver a discourse from Mark xvi, 16. The Hall is situated at the junction of Front and Masters streets.

I need only add, that this enterprise was auspiciously begun—the Hall being excessively crowded; and that the desk will be supplied by Brs. Fuller and Thomas alternately. A. C. T.

Br. S. W. Fuller has commenced a series of lectures on the Apocalypse. The Introductory Lecture was delivered on Wednesday evening, Dec. 10, in the Callowhill-st. church. It was an exceedingly interesting and highly instructive discourse. I am sure that no one who attends these lectures will ever have occasion to suppose that the time thus spent was spent in vain. "Come and see." A lecture may be expected every Wednesday evening, at 7 o'clock, in the Callowhill-st. Church. It is believed that the series will not be concluded until the spring. A. C. T.

\* \* \* Our thanks are due Br. S. W. Fuller, for the receipt of the 3 first Nos. of a series of short articles addressed "*To believers in endless misery.*" We have the promise of their regular continuance. They are brief but comprehensive; two admirable traits in composition, and withal are written in a most excellent spirit. We know they will be read with interest and pleasure. We shall commence them next week.

We have the promise, also, of a series of articles from one or two others. We shall look for their commencement soon.

The poetic flavor of "S. R. S., Stamford," will have a place in our next.

We have had intimations from several ministering brethren that they would cheerfully communicate to our columns occasionally, if it would be agreeable to us. Certainly, brethren, certainly. Let us hear from you, by all means.—We are anxious to give as great a variety as possible to our sheet. May we then look for your early remembrance of us in this way?

#### Married.

In the Greenwich Church, on Sunday evening last, by Rev. C. F. LeFevre, Mr. JOHN HOUSE and Miss MARY STRATTAN.

In Philadelphia, on Sunday evening, 7th inst. by Evangelist Abel C. Thomas, Mr. FRANCIS C. STANERT and Miss ELLEN WILLIAMSON.

On Monday evening, 8th inst. by the same, Mr. JOHN L. CORNE, of Pittsburg, and Miss SARAH MURRAY, of Philadelphia.

#### Died.

In New-York, on the 14th inst. WILLIAM, son of Tho's P. Clark, aged 1 year.



**A THOUGHT.**

Beautiful, beautiful clouds,  
Pale saffron, deep azure, and white,  
Emblems of all that is gentle and pure,  
Ye are fading fast from my sight.

The bright green foliage, on yonder tree,  
And the sweet south air, on my brow,  
Are tokens of Summer—and others I seek,  
But, alas! where are they now?

For my eye fell on the faded leaf,  
And it told of joys that were past—  
Of the loss, and death of all lovely ones—  
Sweet Summer, why could ye not last?

And summer replied with her gentle voice,  
"For a time I now must depart—  
Ye will see me again, like the loved of yore,  
And that meeting will gladden your heart."

"A few short months will bring me again—  
My bright flowers, and beautiful sky;  
And the loved are not lost for ever to you—  
Grieve not, you will meet them on high."

*Saturday Courier.*

**LINES**

*Written by the late Princess Amelia.*

Unthinking, idle, wild and young,  
I laughed and danced, I talked and sung;  
And proud of health, of freedom vain,  
Dreamed not of sorrow, care or pain;  
Oh! then, in those light hours of glee,  
I thought the world was made for me.

But when the hour of trial came,  
And sickness shook my feeble frame,  
And folly's gay pursuits were o'er,  
And I could dance and sing no more,  
Oh! then I thought how sad 'twould be  
Were only this world made for me.

**CEMETERY OF MOUNT AUBURN.**

The Universalist and Ladies' Repository of the 6th inst. contains a view of the entrance to this repository of the dead, with a general description of its arrangement, and a lengthy extract from the address of Judge Story, at its dedication.—The Address is an interesting production, and its perusal cannot but chasten and improve the feelings. We make the following extract:

And we are met here to consecrate this spot, by these solemn ceremonies, to such a purpose. The Legislature of this Commonwealth, with a parental foresight, has clothed the Horticultural Society with authority (if I may use its own language) to make a perpetual dedication of it, as a Rural Cemetery, or Burying-Ground, and to plant and embellish it with shrubbery, and flowers, and trees, and walks, and other rural ornaments. And I stand here, by their order, and in behalf of this Society, to declare that, by these services, it is to be deemed, henceforth and forever, so dedicated. Mount Auburn, in the noblest sense, belongs no longer to the living, but to the dead. It is a sacred—it is an eternal trust. It is consecrated ground. May it forever be inviolate!

What a multitude of thoughts crowd upon the mind in the contemplation of such a scene.—How much of the future, even in its far-distant reaches, rises before us, with all its persuasive realities. Take but one little narrow space of time, and how affecting are its associations!—Within the flight of one half century, how many of the great, the good, and the wise, will be gathered here! How many in the loveliness of infancy, the beauty of youth, the vigor of manhood, and the maturity of age, will lie down here, and dwell in the bosom of their mother earth! The rich and the poor, the gay and the wretched, the favorites of thousands, and the forsaken of the world, the stranger in his solitary grave, and the patriarch surrounded by the kindred of a long lineage! How many will here bury their brightest hopes, or blasted expectations! How many bitter tears will be shed!—How many agonizing sighs will here be heaved! How many trembling feet will cross the pathways, and, returning, leave behind them the dearest objects of their reverence or their love!

And if this were all, sad, indeed, and funereal

would be our thoughts; gloomy, indeed, would be these shades, and desolate these prospects.

But, thanks be to God, the evils, which he permits, have their attendant mercies, and are blessings in disguise. The bruised reed will not be laid utterly prostrate. The wounded heart will not always bleed. The voice of consolation will spring up in the midst of the silence of these regions of death. The mourner will revisit these shades with a secret, though melancholy pleasure. The hand of friendship will delight to cherish the flowers, and the shrubs, that fringe the lowly grave, or the sculptured monument. The earliest beams of the morning will play upon these summits with a refreshing cheerfulness; and the lingering tints of evening hover on them with a tranquilizing glow.—Spring will invite thither the footsteps of the young by its opening foliage; and autumn detain the contemplative by its latest bloom. The votary of learning and science will here learn to elevate his genius by the holiest studies. The devout will here offer up the silent tribute of pity, or the prayer of gratitude. The rivalries of the world will here drop from the heart; the spirit of forgiveness will gather new impulses; the selfishness of avarice will be checked; the restlessness of ambition will be rebuked; vanity will let fall its plumes; and pride, as it sees 'what shadows we are, and what shadows we pursue,' will acknowledge the value of virtue, as far, immeasurably far, beyond that of fame.

But that, which will be ever present, pervading these shades, like the noon-day sun, and shedding cheerfulness around, is the consciousness, the irrepressible consciousness, amidst all these lessons of human mortality, of the higher truth, that we are beings, not of time, but of eternity.—'That this corruptible must put on incorruption, and this mortal must put on immortality.' That this is but the threshold, and starting-point of an existence, compared with whose duration, the ocean is but as a drop; nay, the whole creation an evanescent quantity.

Let us banish, then, the thought, that this is to be the abode of a gloom, which will haunt the imagination by its terrors, or chill the heart by its solitude. Let us cultivate feelings and sentiments more worthy of ourselves, and more worthy of Christianity. Here let us erect the memorials of our love, and our gratitude, and our glory. Here let the brave repose, who have died in the cause of their country. Here let the statesman rest, who has achieved the victories of peace, not less renowned than war. Here let genius find a home, that has sung immortal strains, or has instructed with still diviner eloquence. Here let learning and science, the votaries of inventive art, and the teacher of the philosophy of nature, come. Here let youth and beauty, blighted by premature decay, drop, like tender blossoms, into the virgin earth; and here let age retire, ripened for the harvest. Above all, let the benefactors of mankind, the good, the merciful, the meek, the pure in heart, be congregated; for to them belongs an undying praise. And let us take comfort, nay, let us rejoice, that in future ages, long after we are gathered to the generations of other days, thousands of kindling hearts will here repeat the sublime declaration,—"Blessed are the dead, that die in the Lord, for they rest from their labors; and their works do follow them."

**THOUGHTS ON THE CLOSE OF LIFE.**

There are but few thoughts so unwelcome—from which the heart so readily turns away, as the prospect of changing worlds, or bidding farewell to all things earthly, and resigning the body to the earth, and the spirit to God who gave it. But however repulsive the thought may be, there is no possible way to escape the edict which has gone forth from the Almighty—"Dust thou art, and unto dust thou shalt return." No se-

questered spot—no air nor sunny breeze can save our flesh from the grave worm. When we visit the lonely places consecrated to the memory of the dead, how forcibly do we feel this relation to the dust—and how poignant are the thoughts that come rushing on our minds—here are the great as unconconscious of their fame, as the poor of their misery—the learned and the unlearned, all subjected to the same decay. But when we reflect that it is only the organic life that is to be decomposed, and that mind can never become extinct, and that even our bodies, which must slumber in the dust, are to be raised and reanimated, the scene is changed, and the grave assumes a new aspect—its gloom is dispelled—and we are filled with thrilling emotions to speed our way up the toilsome steep to the place of our final destination. And when we are called to part with our dear Christian friends, the hope of a reunion in the land of pure delight, where joy and love are perpetual, may well excite us to commit them to the earth with holy resignation. It is not that God metes out blessings grudgingly that he permits interruptions to our happiness in this world—that he compels us to drink the bitter drugs of affliction—that he makes earth a scene of vicissitude and woe—but the affections of renewed hearts even are too earthly; and it is his gracious purpose to fit us, if we will submit ourselves to him, for being transplanted into a better soil.—*Zion's Advocate.*

**PROPOSALS**

For publishing the Sixth Volume (New Series) of the Evangelical Magazine and Gospel Advocate.

[For Prospectus, see No. 4, 4th vol.]

**CONDITIONS.**

The Magazine and Advocate will be published every Saturday, commencing that of Jan. 1835, on a Royal sheet of fine white paper, with a fair type, in a neat quarto form, each number containing eight pages—the volume four hundred and sixteen—with a complete Index at the end of the year.

Price \$1.50 per annum, in advance, or within three months; \$2 if not paid within three months; or \$2.50 if not paid within the year. Agents or companies paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. No subscription received for less than one year, unless the money be paid in advance; and none discontinued until all arrearages are paid. Punctuality will be expected and required. A failure to notify a discontinuance before the close of one volume, will be considered as renewing subscription for the next.

Agents—Universalist ministers in good standing, Postmasters, and responsible men friendly to the work, and disposed to assist in extending its usefulness.

All communications to the Publisher or Editors (unless they enclose the payment for as many as four subscribers) must be post paid or free.

Names of new subscribers must be returned by the first of January, 1835, or as soon thereafter as possible, to  
D. SKINNER, Publisher, Utica, N. Y.

**PROSPECTUS**

For a weekly Periodical to be published in the city of New-Orleans, entitled

**THE LOUISIANA RECORDER,**

Devoted to the Arts and Sciences, Literature and Religion.

In or to insure its success, and afford the public a sufficient guarantee for the character and stability of the paper, an association of gentlemen has been formed, under whose auspices it will be commenced, and by whom it will be conducted, through the agency of a Committee of Supervision, chosen from among themselves.

This association is principally composed of professional gentlemen, many of whom are CREOLES, and all of whom have been, for several years, residents of New-Orleans. They deeply feel the importance of a new periodical, for the more extensive diffusion of that knowledge adapted to the generous and independent spirit which characterizes the inhabitants of Louisiana, and to liberal views of the condition and prospects of our city, together with the interesting region connected with this greatemporium of the South and West. The members of this association pledge themselves to exert their influence in procuring the aid of the talented throughout the United States, to furnish matter for the columns of the RECORDER, without regard to party feelings, individual jealousies, or sectarian prejudice.

The price to city subscribers, is fixed at \$5 per annum, payable in advance. To persons at a distance it will be sent, on the receipt of \$5. The first number will be issued on the 1st of January, 1835, or sooner, if the subscription shall warrant the publishers in the attempt; and all the proceeds, over and above the actual expense incurred, shall be for the exclusive benefit of the Male Orphan Asylum of New-Orleans.